World Alliance News Letter

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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

# BROTHERHOOD MADE ACTIVE

THE IDEAL of brotherhood is always in danger of becoming, in Lincoln's phrase, a "pernicious abstraction". Universal in its appeal and proclaimed by every high religion as a basic principle, this ideal too often is only a nice sentiment. Responsible action must put the brotherhood ideal to work in everyday living, if it is not to become as sounding brass and a tinkling cymbal.

Within our era, we recognize a world revolution and, for the most part, acknowledge as valid the struggle of multitudes of people to achieve political independence, improved living conditions, and basic human rights for all. In the United Nations Universal Declaration of Human Rights, many nations have accepted in principle the obligation to make brotherhood real throughout the world. Through the UN Covenant on Human Rights, a remarkable effort is being carried on to make binding upon all nations the practice of the rights and freedoms which flow from the inherent dignity of the human person.

"John Hancock — Twentieth Century."
—BURCK, *Chicago Sun-Times Syndicate*

In our time, the struggle to achieve basic human rights for all peoples and the struggle for a larger measure of world order are closely linked. All nations must intensify their efforts to initiate responsible action that leads to increased brotherhood if we are to achieve a greater degree of international peace.

Merely to contrast, self-righteously, one's own nation with other nations on the basis of advances made in human rights does not further the cause of brotherhood. What is necessary is that each nation continually judge its own action by the norm set in the Universal Declaration of Human Rights.

Within the USA we have made progress on civil liberties. To cite but one example, we have taken vast strides in eliminating segregation from the armed forces. Yet we foul the brotherhood ideal with an incipient race riot in Cicero, Illinois; with a vicious bombing in Florida resulting in the death of a NAACP organizer and his wife; with the current scurrilous attacks on civil rights that have besmirched our authentic democratic institutions.

It has become obvious that our efforts to strengthen the free world are impeded whenever we permit discrimination on the basis of race, national origin, or sectarianism; whenever we allow demagogues to outrage the principles of genuine democracy. In the international perspective of the mid-twentieth-century world, however, there are other areas where the USA must, in its position of leadership, initiate responsible action. The brotherhood ideal in our epoch, as the framers of the UN Covenant on Human Rights convincingly show, must activate economic, social and cultural provisions for all peoples, as well as upholding their political rights. Therefore the USA should today stress these approaches:

1. Rearming of the West must never be permitted to cancel out our efforts to raise standards of living. If people still suffering from the deleterious effects of World War II lose the hope of better living conditions, no amount of rearmament can make them effective participants in the building of a free world.

2. A type of world trade must be established that will more equitably distribute food and all resources, both natural and manufactured. *Potentially* there is "food enough and to spare" for all peoples, if natural and human resources are adequately developed and distributed.

3. More vigorous support, both financial and moral, must be given to programs of technical cooperation and to programs of the UN specialized agencies.

4. The Western world must make a greater effort to understand and appreciate other cultures and other peoples. It must be willing to learn as well as to teach. Even while, for the most part, we have repudiated 19th century political imperialism; even while we are in the process of turning away from economic imperialism, we have yet to learn that cultural imperialism is no less resented. We often act as if we were seeking to impose our way of life on other peoples. Only a true interchange of ideas and other cultural values can increase understanding throughout the world. And without deeper understanding, we can make no progress toward fulfilling the brotherhood ideal.

# ITEMS OF INTEREST

**FOURTH ANNUAL**
**CHURCH PEACE UNION SEMINAR**

**Theme: Toward A Free World**

**Merrill House, 170 East 64th Street, New York City**
**February 5, 13, 19 and 26, 1952 at 3:00 o'clock**

***February 5***
**A FREE WORLD AND ITS SPIRITUAL FOUNDATIONS**

DR. ISRAEL GOLDSTEIN

Rabbi, Congregation B'nai Jeshurun, New York City; chairman, World Confederation of General Zionists. Author of *A Year in Israel* and *Brandeis University — Chapter of Its Founding.*

***February 13***
**THE MORAL LAW: THE BASIS FOR A FREE WORLD CHARTER**

DR. FRANCIS E. MCMAHON

Former president of the American Catholic Philosophical Association and the Catholic Association for International Peace. Author of *A Catholic Looks at the World* and *The Humanism of Irving Babbitt.*

***February 19***
**TOWARD A STABLE, FREE WORLD ECONOMY**

DR. CLAIR WILCOX

Joseph Wharton Professor of Political Economy at Swarthmore College. Director, 1945-48, Office of International Trade Policy, Department of State; and Vice Chairman 1948, of the United States Delegation to the United Nations Conference in Havana on Trade and Employment. Author of *A Charter for World Trade* and other books.

***February 26***
**THE DEMOCRATIC TRADITION AND A FREE WORLD COMMUNITY**

DR. A. POWELL DAVIES

Pastor of All Souls' Unitarian Church, Washington, D. C., and chairman, 1946, of Emergency Conference on Civilian Control of Atomic Energy. Author of *The Faith of an Unrepentant Liberal* and *Man's Vast Future: A Definition of Democracy.*

The Church Peace Union invites you to attend this seminar and participate in its discussion. For either the entire series or single lectures, reservations should be made in advance with The Church Peace Union, 170 East 64th Street, New York 21 (TEmpleton 8-4120).

## *Third National Unesco Conference*

The United States National Commission for Unesco held its third conference at Hunter College, New York City from January 27-31. The general theme of the conference was "The Citizen and the United Nations". All meetings were focused on ways to strengthen citizen understanding of and support for the world organization and the specialized agencies. Seven hours of the five-day conference period were set aside for work sessions by different educational and cultural groups, such as farm and rural organizations, elementary education, labor organizations, personnel overseas and international service, etc. The religio organizations work group was arranged in cooperati with The Church Peace Union and World Allian and Dr. A. William Loos was chairman of the Pl ning Committee for this section. Some of the con ence findings will be available for distributi Inquiries should be directed to the US Natio Commission for Unesco, Department of State, Wa ington 25, D. C.

## *Chicago Conference of the AAUN*

On February 17, 18 and 19, at the Congress Ho in Chicago, the American Association for the Uni Nations will hold its second annual conference. all those who are active in world affairs know, t association is an educational, non-political body t has helped, perhaps more than any other non-gove mental organization, to acquaint the general pul with the work of the United Nations.

The conference this month will present an opp tunity for representatives from educational and pub spirited groups interested in world peace to discuss principles which all citizens should support. T pivotal topic will be: United States Responsibility World Leadership in 1952. For detailed informat write the AAUN, 45 E. 65th Street, New York 21, N

## *United Nations Ball*

The Community Church of New York, in coope tion with the New York City chapter of the Ameri Association for the UN, is sponsoring a Uni Nations Ball on Friday, February 22, at the Pl Hotel. It is hoped that the pattern set by this l will serve to encourage other communities in sett up similar annual functions on UN Day, October

## *Integrated Education*

The Frontier of Knowledge, a course of study the integrative concepts in science, philosophy education, will begin its second term at New Y University February 5th. Here a technique is be developed for the ethical application of scien method to current problems of life. This pioneer endeavor is acting as a model for similar cou throughout the country. Among the lecturers tak part are: Ernest Nagel, Philosopher, Columbia U versity; Gardner Murphy, Psychologist, College of City of New York; Henry Margenau, Physicist, Y University; Clyde Kluckhorn, Director of the Russ Institute, Harvard University, and Charles Mo Philosopher, University of Chicago. Registration now be made either through New York Univer or the Foundation for Integrated Education, 130 44th Street, New York 17, N. Y.

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# WORLD HEALTH AND WORLD PEACE

From Cambodia to Chile, from South Africa to Iceland, the United Nations World Health Organization (WHO) is working for the highest possible level of health for all the peoples of the world. During the past year, it gave direct aid to more than 100 governments and territories.

Health, as defined in the Constitution of WHO, is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. When one realizes that two-thirds of the people of the world live in "underdeveloped" areas where life expectancy is only 30 years as compared with our 63, the magnitude of a world health problem is realized. WHO, therefore, instead of attempting to function as a supra-national health government, acts as an assistant and advisor to national health boards and coordinates such bureaus in 78 member states.

In September 1947, while WHO was still in its formative stage, a dramatic opportunity came to act and to act quickly. A cholera epidemic broke out in Egypt. WHO arranged with drug firms far across the earth to speed up production of vaccines, it collected supplies wherever they were available and enlisted the health services of twenty nations. Within six weeks, the Egyptian health army, with this international supply line, had wiped out the plague. Never before had an epidemic so widespread been checked so rapidly.

### An International Health Service

Now, by means of a worldwide chain of radio transmitters, there is a warning system that daily notifies of epidemic diseases; in this way the national health services of any nation, as well as ships at sea and aircraft, are notified in time and can take steps to meet or avoid the danger. Through its Advisory Services, WHO provides countries, on request, with expert consultants and specialists. These men and women work hand in hand with national or regional health offices and such cooperation has already had phenomenal effects. During 1951, in the battle against malaria, WHO control projects gave protection to 1½ million people. This meant that, in adjacent areas, 50 millions were in truth protected and, due to emulation of its methods by individual countries, schemes were inaugurated which will shortly affect more than 450 million people.

Greece presents a typical example of the fight WHO has made against this disease. That country, in 1942, had two million malaria cases and was buying one-fifth of the entire world output of quinine. At the present time, due to DDT control measures, the sickness figure has been cut to one-fortieth. The nation's manpower has, as a result, increased by the equivalent of the work of 150,000 persons a year and the average gross income of families, in once-malarious districts, has not only doubled but the area cultivated has increased by 67 per cent.

There are two main reasons for the ill-health which still afflicts the greater part of humanity. The first is the lack of knowledge of how to tackle the problem of disease and the second is the grievous lack of trained people who can put that knowledge into practice. In the vital field of environmental sanitation, to cite only one instance, there are not more than 12,000 fully trained public health engineers and there are parts of the earth where the ratio of doctors is as low as one to 100,000 people. This challenge is being met by WHO with an educational attack on a wide front, including fellowships in medical institutions, group training schemes and financial backing for research.

### Standardization of Drugs

Early in 1951, three experts sailed from Ceylon 400 miles out into the Indian Ocean to the Maldive Archipelago which is made up of 2,000 small islands. The natives, practically exiled from the rest of the world, were suffering from malaria and elephantiasis. Those with the latter disease were huddled, outside of each village visited, in a kind of concentration camp, for there was a belief that the disease which brought such terrible deformities was contagious. Instead, after three months of day and night research and the examination of nearly 4,000 people of all ages, the specialists discovered that the infection was being transmitted by certain kinds of mosquitoes. From now on, the money previously spent on isolation areas will be used to prevent the disease-carrying insects from breeding in the marshes.

Along with such particularized aid, WHO has brought about a standardization of drugs whereby such medical products will be available in uniform strength and will be administered in international units. Increase in travel makes this control imperative and WHO has issued an international pharmacopeia, a book providing formulae for making up medicines by druggists everywhere. Other of its publications include fifteen types of technical and scientific books.

The health of all peoples is now recognized as fundamental to the attainment of peace and security. Individuals and community health bureaus interested in the welfare of mankind in general can immediately cooperate with this much-needed agency. One means of obtaining the necessary information as to this work is through the WHO Newsletter which can be obtained, free of charge, from the Public Information Office, WHO, 1515 Hampshire Avenue N. W., Washington, D. C.

# BROTHERHOOD AND THE COMMONWEAL

Lloyd D. Luckmann

Life, as someone has said, consists of a series of relationships with other persons. It is important to emphasize at the start, that the relationships are not between ideas but between human beings. It is possible, therefore, that one may love his fellowman and at the same time reject his ideas.

In this month, dedicated to brotherhood, we again face the fact that in order to have any success in achieving unity and harmony among men we must begin by discovering what it is that divides and separates them. We need not explore too long before we learn that exaggerated selfishness characterizes too many men and divides them and gives rise to fear, anger, hatred and the desire for revenge.

If we are ever to have unity, even at the community level, we must begin by accepting the fact of diversity. Then we must find concrete ways of increasing agreement in every area, with brotherhood as our basic attitude. For without this love there can be only a unity that is enforced and therefore artificial.

Look for a moment at the present state of your community, in particular from the point of view of unity. Undoubtedly you will find persons of the most widely diverse ancestry and persons holding various political and religious beliefs. This diversity will continue for a long time. Do you think that there is now, or ever will be, any hope that harmony will be characteristic of your community?

Most assuredly, for you once experienced harmony — only recently during the war years when the threat of utter destruction evoked a very high degree of unity and harmony. But today your community, as well as every other, is probably demonstrating our penchant for quarreling amongst ourselves.

### Disputes in the Religious Realm

The most unseemly disputes, and those which should trouble us the most, are those in the realm of religion. We can all agree, without attempting to fix the blame, that the fact that this area of dispute exists is highly regrettable — especially because it gives scandal to the unbeliever. We must, therefore, ask if we can devise programs to help to keep the peace between persons of different religious faiths.

Accepting the fact that we must live in a world of many religious faiths, we must face the question: "How can we live and work together without compromising our integrity?"

The obvious answer to this question is difficult to implement. Nevertheless we must try to cooperate with each other in matters that affect the common good. It must be pointed out that today's religious quarrels are due, not so much to doctrinal differences, as to the feeling of one body that its interests are being threatened by another, or a fear that they may be threatened in the future. But since the real threat to all religious forces is atheism, there is little room for hostility and bigotry or even "classical opposition" between religions.

In some quarters there is evidence that a new approach to the question of religious differences is developing. This approach stresses "rights" and holds that rights inhere in persons and not in ideas, and that all persons, even those in error in their thinking, have rights. This is to say that for every person his conscience is the guide; and he must follow the dictates of his conscience even though he be objectively in error.

### The Danger of Imposed Uniformity

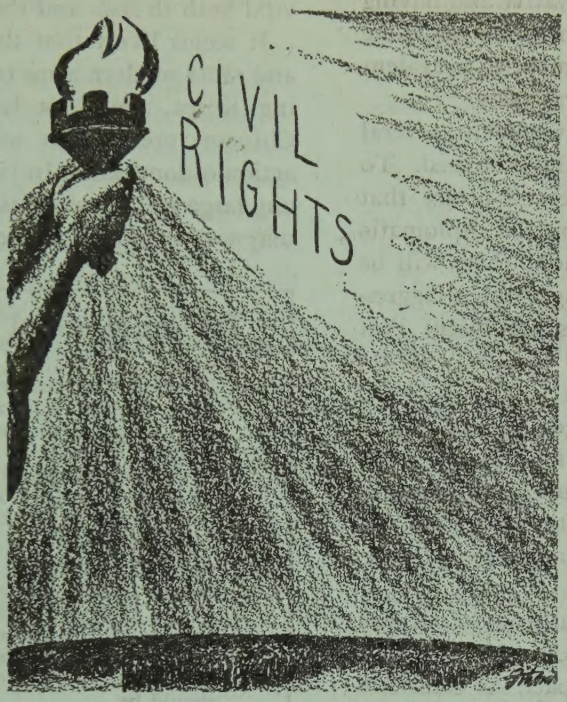
By contrast, however, there is also evidence that some of us would impose artificial harmony by trying to make us all agree upon everything. Recently, in California and in Oklahoma, as a step toward this supposedly ideal condition, an attempt was made to legalize discrimination. Here then is an instance which calls for interfaith cooperation of the highest order, for this is clearly a matter that affects the common good. Because of the stake which all religious bodies have in civic unity and because of the urgent necessity of improvement in human relations, it is imperative that all faiths meet at the community level and discuss strategy as to how to oppose such a movement. Strong opposition to any measure which would legalize discrimination must be stimulated in the area of informal interfaith cooperation.

Another recent issue which threatened to disrupt relations between two distinct groups of Christians, namely the appointment of an Ambassador to the Vatican, provides further evidence of the spirit of distrust which can only be offset by direct personal action taken in the spirit of brotherhood. In the words of one editor: "All religions are on the same hot spot together. They are threatened by communism . . ." How will there ever be a united front against this enemy unless interfaith differences are made secondary to it?

In the spirit of brotherhood we must call for the calm discussion of this issue in an atmosphere of friendliness and understanding. Such a spirit must be generated in each neighborhood if bitterness and misunderstanding are to be prevented from compromising Christian teaching.

*—Dr. Luckmann, a Catholic layman, is Dean of University Courses in the City College of San Francisco. He is a trustee of The Church Peace Union.*

# FOCUS> *on the Churches' Work for World Order*




—FITZPATRICK in the *St. Louis Post Dispatch*

## TRUMAN: "THERE IS A SERIOUS GAP BETWEEN OUR IDEALS AND SOME OF OUR PRACTICES. THIS GAP MUST BE CLOSED."

The great danger of this period is not inflation, nor the national debt, nor atomic warfare. The great, the critical danger is that we will so limit or narrow the range of permissible discussion and permissible thought that we will become victims of the orthodox school. If we do, we will lose flexibility. We will lose the capacity for expert management. We will then become wedded to a few techniques, to a few devices. They will define our policy and at the same time limit our ability to alter or modify it. Once we narrow the range of thought and discussion, we will surrender a great deal of our power. We will become like the man on the toboggan who can ride it but who can neither steer it nor stop it.

The mind of man must always be free. The strong society is one that sanctions and encourages freedom of thought and expression. When there is that freedom, a nation has resiliency and adaptability. When freedom of expression is supreme, a nation will keep its balance and stability.

Our real power is our spiritual strength, and that spiritual strength stems from our civil liberties. If we are true to our traditions, if we are tolerant of a whole market place of ideas, we will always be strong. Our weakness grows when we become intolerant of opposing ideas, depart from our standards of civil liberties, and borrow the policeman's philosophy from the enemy we detest.

That has been the direction of our drift. It is dangerous to the morale of our people; it is destructive of the influence and prestige of our country. . . . The demands of orthodoxy already have begun to sap our strength — and to deprive us of power. One sees it from far-off Asia. From Asia one sees an America that is losing its humanity, its idealism and its Christian character. From Asia one sees an America that is strong and rich and powerful, and yet crippled and ineffective because of its limited vision.

When we view this problem full face we are following the American tradition. The times demand a renaissance in freedom of thought and freedom of expression, a renaissance that will end the orthodoxy that threatens to devitalize us.

—JUSTICE WILLIAM O. DOUGLAS
in "The Black Silence of Fear",
*The New York Times Magazine,*
Jan. 13, 1952. Used by permission.

# ON THE INTERNATIONAL SCENE

## Churchill Returns

One of the very real results of the visit of Britain's Prime Minister was the strengthening of the Anglo-American friendship. Being a Conservative and having a long record of service for his country, he has done much to lessen the anti-British sentiment so prevalent in this country during the past several years.

In conversations with the USA government, several policy decisions were sharpened and clarified. To China and Russia, the West has served notice that although there may be differences on the diplomatic handling of Japan, China and Formosa, there will be unity and determination in opposing Chinese aggression in Southeast Asia. There was agreement that the two nations will back (though Britain will not join) a European army. As far as is known, basic economic questions were not discussed. This, of course, is the basis of Britain's present serious plight today and a very sensitive point with many USA Congressmen. Until this problem is met forthrightly, the discussion of other problems will remain, to some degree, academic.

It is encouraging to note that Washington, Ottawa and London now see that to be effective NATO must become more than a defensive compact. As Churchill said: ". . . Now we feel . . . that it (NATO) is broadening out into the conception of the North Atlantic community of free nations, acting together not only for defense but for the welfare and happiness and progress of all the peoples of the free world."

## Next on the List?

The recent visit of General Juin, Inspector General of the French Army, has underlined the grave fears over the future of French Indo-China. He met in secret with General Omar Bradley and General Sir William Slim of Britain. It is thought that the French are seeking increased shipments of arms and a pledge of direct aid if the five-year old war expands greatly.

The war between the French and loyal Viet Nam troops has been draining France of a billion dollars a year and tying up half of its trained officer corps. At present, the French are holding their own in Indo-China. There seems to be no preponderance of force on either side capable of forcing a conclusion of the fighting. What really worries the West is the ominous buildup of Chinese forces on the northern border of Viet Nam, estimated now at 200,000 to 250,000. Should these forces intervene or should modern jet planes be supplied to the Communists (Viet Minh), the whole of Southeast Asia will be threatened. For Indo-China flanks wealthy Thailand, with its Chinese population of 3 million, and Malaya, where Britain is struggling against a native communist insurrection; it could open the gate to unstable Burma and might threaten India. In this connection we should remember that the rice, rubber, tin, manganese and zinc in Southeast Asia are economically vital both to Asia and the West.

It seems likely that the USA will send more arms and more modern arms to meet the threat. Remembering Korea, the West has given clear warning that Chinese intervention will bring definite retaliatory action of some kind. In view of its strategic importance, any large scale intervention by alien communist forces may well result in, at the least, limited war on China.

## Recommended Magazine Articles

**Rearmament: Too Much, Too Soon** by Sumner H. Slichter. (*The Atlantic,* January 1952.)

Dr. Slichter maintains that the Western rearmament program must be kept secondary to an economic program which helps the peoples of Western Europe to raise their standards of living and thus "to give them solid hope for better things to come". The current attempt to make rearmament primary is self-defeating.

**A Theologically Biased View of Protestant Politics** by William Miller. (*Religion in Life,* Winter 1951-1952.)

This profound and hard-hitting essay is of major importance. Dr. Miller, Instructor in Christian Ethics at Yale Divinity School, describes in vivid and down-to-earth terms what the role of "Christians in politics" should be.

**Time to Speak Up!** by Herman F. Reissig. (*The Christian Century,* December 26, 1951.)

A convincing, lucid article on the following thesis: "Next to helping spread communist reactionism, the most deplorable business anyone can engage in today is to help spread the undiscriminating brand of anti-communism which amounts to, and in some cases is probably with deliberation, an attack on all sober and intelligent analysis of what is going on in our world." This essay deserves the most thoughtful consideration by all who are fighting for authentic democracy.

**The Faith of an Historian** by James T. Shotwell. (*The Saturday Review of Literature,* December 29, 1951.)

The credo of a distinguished American historian. Dr. Shotwell points out that, despite the wars and threats of wars in our century, the problem of international peace has for the first time become the supreme issue of politics.

**Role of the Church for Peace.** (*America,* January 5, 1952.)

An editorial on the 1951 Christmas message of Pope Pius XII, in which His Holiness spoke about the role of the Catholic church in promoting world peace. The lead article in *Information Service* (January 5, 1952) is a summary of the same address.

**Our Negro Soldiers** by John B. Spore and Robert F. Cocklin. (*The Reporter,* January 22, 1952.)

An evaluation of progress that has been made in the elimination of segregation in the USA army.

**Wanted: Wiser Power Politics** by William G. Carleton. (*The Yale Review,* Winter 1952.)

This stimulating essay is a brief analysis of the place of "idealistic" and "realistic" factors in international politics. Especially significant is Dr. Carleton's emphasis upon "the great importance of implementing power politics with social politics".

**Universal Military Training.** (*The Christian Century,* December 19, 1951.)

A special 24-page section that analyzes the report of the UMT Commission to Congress. Available in reprint form at 10 cents per copy.

# PROGRAM SUGGESTIONS FOR BROTHERHOOD MONTH

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood."—Article I, The Universal Declaration of Human Rights.

Highlighting the observance of Brotherhood Month is Brotherhood Week, Feb. 17-24 and Race Relations Sunday, February 10. During this period churches, synagogues, and all religious groups are, with educational, labor-management and community organizations, being called upon to observe the principles of world brotherhood. Religious groups particularly can use this month to emphasize for their people the principles and ideals of the basic Judaeo-Christian tradition.

## National Council of Churches

Race Relations Sunday can be the focal point of Brotherhood Month observances. The Department of Racial and Cultural Relations of the National Council of the Churches of Christ in the USA, 297 Fourth Avenue, New York 10 has published a "Message" leaflet, "Of One Blood", for this Sunday. In addition to the leaflet are program suggestions of various types: "Information for Speakers", "A Program for Women's Groups", "A Program for Young People", "Suggestions for Children's Programs" and "A General Worship Service". Cost of the "Message" leaflet is 5 cents each or $2.00 per hundred. Complete packet of program suggestions: 15 cents each or $10.00 per hundred.

## NCCJ

The National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, has organized various committees for Brotherhood Week. Among these are Community Organizations, Educational Organizations, Religious Organizations, Newspapers, Radio and Television, and World Brotherhood. The NCCJ has available a wealth of material and program suggestions for brotherhood observance:

Brotherhood Week Program Suggestions.
America's Number One Problem: Group Relations
(A short course in intergroup relations)
Brotherhood Week in Schools and Colleges
What Can You Do for Brotherhood?
Suggested Brotherhood Week Program
This Year in the NCCJ

From NCCJ offices can be obtained posters, films and filmstrips, radio and assembly scripts, reprints and articles on building goodwill, suggestions for guest speakers, and project suggestions. The organization will be glad to help in planning programs for specific groups.

## Unesco

A great deal of material on human rights has been prepared by Unesco. The December 1951 issue of *Courier* is devoted exclusively to this subject. Excerpts from this issue could be incorporated into a Brotherhood Week program or used for display purposes. Copies are available for 15 cents from Columbia University Press, 2960 Broadway, New York 27.

The following pamphlets, published by Unesco, can also be obtained from Columbia University Press for 25 cents each:

*The Race Question*
*Race and Psychology* by Otto Klineberg
*Race and Culture* by Michel Leiris
*The Roots of Prejudice* by Arnold M. Rose
*Racial Myths* by Juan Comas
*Race and Biology* by L. G. Dunn

## United Nations

*United Nations Publications on Human Rights,* available from the United Nations Department of Public Information, is a brochure giving latest UN publications on the subject. Prices and order form are included.

## For Further Reading

*Statement on Race* by Ashley Montagu, Schuman. 1951. 172 pp. $2.00.

*The Impact of the Universal Declaration of Human Rights.* 1951. 41 pp. 25 cents. *These Rights and Freedoms.* 1950. 214 pp. $1.50. Published by the UN and available from Columbia University Press.

*The Fear of Freedom* by Francis Biddle, Doubleday. 1951. 264 pp. $3.50.

A bibliography on group relations can be obtained from Books for Brotherhood, NCCJ.

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*Who diminishes any man's stature diminishes mine. No one can speak disparagingly of another because of the nature of his being without casting a slur upon me, the nature of my being, and myself. Surely no man has made up his own form and accordingly no man may feel that the attributes of his being are superior to those of another. It is not for man who is here at His sufferance to show pride in his self and disrespect for a fellow being, but rather it is for man to be humble in His presence who made all mankind of one stone. Consider then when you raise your voice to lessen the dignity of your fellowman that you lessen yourself; and, you who are spoken against remember, His voice raised you as an integral part of mankind, no man can lessen you, and those who rail against you disinherit themselves alone.*

—David R. Joseph

# SUGGESTED READING

**Freedom Is the Right to Choose** by Archibald MacLeish. Beacon, Boston. 1951. 186 pp. $2.50.

These essays, written during the past decade, seek to find a pattern of action for a revolutionary time. "The revolution," writes Dr. MacLeish, "is the revolution not of Marx but of Jefferson . . ." A wise and stirring book.

**The Pattern of Responsibility** ed. by McGeorge Bundy. Houghton Mifflin, Boston. 1952. 309 pp. $4.00.

An admirable review of USA foreign policy during the past three years, for the most part presented in Secretary of State Acheson's own words, taken from addresses, press conferences and testimony before Congressional committees. A readable book, and one that vividly depicts the stature of Secretary Acheson.

**Japan in World History** by G. B. Sansom. Institute of Pacific Relations. 1951. 94 pp. $2.00.

This book, based on a series of lectures delivered in Japan during December 1950, will help Western readers to gain deeper insight into the history, culture, and people of Japan. The value of this thin volume is increased because of its interesting and succinct style.

**Journey Between Freedoms** by Tanya Matthews. Westminster, Philadelphia. 1951. 281 pp. $3.50.

A story of 30 years in the life of a Russian woman of "improper origin", from her early childhood during the Revolution to her departure from Russia during World War II. A vivid picture of bourgeois life, told matter of factly and from a non-political viewpoint.

**The Philippines and the United States** by Garel A. Grunder and William E. Livezey. University of Oklahoma Press. 1951. 315 pp. $4.00.

An extremely valuable and readable account of Philippine-USA relations. The authors have examined, critically and objectively, the role of the United States as well as the past policies that are shaping the present and future status of the strategic Pacific archipelago.

**Muhammadan Festivals** by G. E. Von Grunebaum. Schuman. 1951. 107 pp. $2.50.

The cultural and spiritual elements of 13 centuries of Islamic civilization here are interpreted by means of colorful descriptions of Muslim festivals. Illustrated.

**Handbook of Denominations in the United States** by Frank S. Mead. Abingdon-Cokesbury. 1951. 207 pp. $2.75.

The history, doctrines, distinctive characteristics and present status of 255 religious denominations.

**Why We Fight Series.** National Conference of Chri tians and Jews. 1951. Single copies free. May be ob tained in quantity lots at cost price.

A series of three pamphlets prepared by Protestant, Cath lic and Jewish leaders for distribution to members of th armed forces. Under the general theme, "Why We Fight", th pamphlets seek to interpret to members of our fightin forces the issues involved in the present East-West confli and the relationship between brotherhood at home and th defense of democracy throughout the world.

**American Policy in Southeast Asia** by Lawrence S Finkelstein. American Institute of Pacific Relation 1951. 78 pp. $1.25.

An objective study of the American policy of containmen and economic aid. The author concludes that no USA poli can succeed unless it recognizes legitimate drives for indi pendence and the necessity of a living standard that wi allow some degree of human dignity.

**Defense Without Inflation** by Albert G. Hart. Twen tieth Century Fund. 1951. 186 pp. $2.00.

Both the vast rearmament program and higher livin standards are possible, Dr. Hart maintains, if the USA cit zenry accepts a realistic program including reduced consump tion for a period, pay-as-you-go taxation, etc.

**International Organization** by L. Larry Leonard. M Graw-Hill. 1951. 630 pp. $6.00.

A detailed account of the use made by governments international organizations in the conduct of foreign rel tions, and how these factors affect the structure and signif cance of such non-governmental groups. Splendid biblio raphy and index.

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Seven hundred selections drawn from the prose and poet of all nations and compiled to meet every need: Brotherhoo Freedom, Faith, Work, Nature, etc.

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